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CHURCH SCHOOL

By not making church and religion a part of their children's lives, some parents are actually hurting their children's chances at reaching a happy and productive adulthood.

This may seem far-fetched to some, but a group of leading children's doctors, research scientists and youth-services professionals has essentially said as much in a study on children's mental-health issues.

The study was compiled by the Commission in Children at Risk, which has no affiliation to any particular religion and includes members of the Dartmouth, Harvard, UCLA and Yale medical schools and scientists from the National Institute of Mental Health. No pastors, bishops or rabbis were on the panel.

The researchers were looking to develop new strategies to reduce the high number of U.S. children suffering from emotional and behavioral problems such as depression, anxiety, attention deficit disorder, conduct disorders and thoughts of suicide.

Their findings suggest that strong nurturing environments within the family, school and church can help to reduce or eliminate aggression, anxiety, depression, or substance abuse in children.

They note that children raised with a spirituality and connection to church are less stressed and have more optimism and a greater commitment to helping others. In other words, religion, spirituality, church and church school are good for your kids – and you, too.

They concluded that broad social changes are needed to turn the tide

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NEW YEAR

At the conclusion of the New Year Divine Liturgy at the Phanar in Constantipole, the Patriarch descends his throne and signs the Protocol Statement. This is also known as the Indicta, which comes from the Latin word for "to impose." With this signing, the new Liturgical year is initiated or imposed.

When he signs this year, the year will be 7516 from the beginning of creation as had been determined by ancient scholars by studying the scriptures.

The choice of September 1 as the beginning of the New Liturgical Year may have come from the books of Numbers and Leviticus in the Old Testament, which instructed the people of Israel to celebrate the seventh month. But we may well think, September is the ninth month not the seventh! The name September is from the word "septem," which means seven. Since the Civil Calendar started on March 1, September 1 was the seventh month on the Roman calendar.

What is the importance of knowing about the Liturgical New Year? If we examine the calendar, we find that it sets into motion the cycle of events in the life of Jesus Christ, Our Lord. It starts with the birth (Nativity) of His mother and ends with her death (Dormition). We can trace the story of our salvation and of all mankind in chronological order. Interspersed with events of the lives of Christ and His Mother are included the many saints who serve as examples of faith for us.

On this day the gospel from Luke 4:16-19 is read in which Jesus quotes from the Old Testament

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WHY MAKE THE SIGN OF THE CROSS

In his letter to the Thessalonians (1 Thes 5:17) St. Paul urged them to "Pray without ceasing." Many of the Early Fathers of the Church took this one step further, including making the sign of the Cross. At the beginning of the 3rd century, Tertullian wrote "We mark our foreheads with the sign of the cross in all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us."

In the 4th century, St. John Chrysostom wrote, "Never leave home without making the sign of the cross."

How should the sign of the cross be made? Over the years, believers have given this gesture theological meaning. In the Orthodox Church we hold three fingers together – the thumb, forefinger, and middle finger. This symbolizes the Holy Trinity. We hold the other two fingers against our palm. These represent the two natures of Christ, human and divine. Dropping our hand from forehead to our waist represents Christ's descent to earth. The upward movement that follows His Resurrection. And so on. The sign of the Cross is an act, however small it may be, expresses a desire to cross the threshold between thinking and practicing the Christian life.

But the question most asked is why in Orthodoxy we make the Cross from right to left, while the Roman Catholics make it from left to right. Orthodox teach that it symbolizes how "Christ descended from

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News CHRONOLOGY

SEPTEMBER 2008

DIED: **Matushka Olga Chanda** in Archbald, PA, widow of Fr. Michael Chanda.

Father John Voytilla in Steubenville, OH

Matushka Patricia Slimak, wife of Fr. Basil Slimak, in Canton, OH

THE AUTHENTICITY OF THE LANCE, used by the Roman legionary to pierce the side of the crucified Christ, is claimed by Vienna, Rome, Krakow and Armenia. The one in Armenia is known as the Echmiadzin lance or the "Spear of Destiny." The primate of the Armenian Apostolic Church Karekin II says the lance is not a "museum exhibit," it is used in the consecration of the holy chrism, which is used in the sacrament of baptism.

AFTER MANY YEARS, Israel has recognized Theodoros III as the Patriarch of Jerusalem.

COLLEGE STUDENTS IN THE U.S. have the opportunity of belonging to an Orthodox Christian Fellowship (OCF) on their campus. This pan-Orthodox organization is guided by a national office in Boston. For info contact: Joseph Samra, Program Coordinator, Phone: 800-919-IOCF or E-mail: joe@ocf.net, www.ocf.net

THE THIRD SUNDAY in September, September 21, has been designated by SCOBA as "College Student Sunday" to raise awareness of OCF and the needs of the students.

A STRUGGLE OVER CHURCH PROPERTY IS TAKING PLACE IN Russia. Since the Soviet Union collapsed, about 6,000 sites nationalized by the Communists have been returned to the church. Hundreds still remain under dispute. Problems exist in the Ryazan, an ancient fortress town which is considered a gem of Russian architecture.

ECUMENICAL PATRIARCH BARTOLOMEW was picked by Time Magazine as one of the 100 most influential people in the world.

THE JEWISH NEW YEAR or Rosh Hashanah is observed in September. It starts at sundown of September 30 this year.

NOTICE: Are there any Church school books and/or materials in your parish hall that are not being used? New/gently used materials are needed for Church school programs in Alaska. Please contact: Margaret Pysarchyk, at (440) 277-6882 or my e-mail mpysarchyk@hotmail.com

THE BISHOPS OF SCOBA have made a statement on same-sex unions. They stated that marriage consists in the conjugal union of a man and a woman...Marriage is necessarily monogamous and heterosexual. The Church cannot and will not bless same-sex unions.

THE KUBAN COSSACK MUSEUM IN HOWELL, NJ has in its possession the regalia of the Kuban host, which was removed from Russia during the Civil War and later transferred to Howell. There is dissension among the host on whether the regalia should be returned to Krasnodar, the capital of the territory of the Kuban Cossack Host.

BONE SHARDS found in a forest near Yekaterinburg, Russia have been identified by their DNA as the royal children Prince Alexi and Princess Maria of Czar Nicholas II. They were the last missing Romanovs to be found.

THE REVIEW OF RELIGIOUS RESEARCH recently published the results of a survey done of 3,290 teens of which 819 were Roman Catholic. It asked teens ages 13-17: "In the last year, how often, if ever, have you found yourself feeling guilty about things in your life" and how much, if any, of those feelings of guilt do you think were caused by religious influences?" Result of findings: Roman Catholic teens feel no more guilty than other U.S. teenagers. Changing values probably account for some of the drop in guilt.

IT HAS BEEN A YEAR since two colossal bells have been hoisted to the belfry of Holy Trinity Church in St. Sergius Monastery. They replace three bells torn down and smashed by the Bolsheviks in 1930 and are the biggest bells produced in Russia in 200 years, weighing 27 and 35.5 tons respectively. They have been named Pervenets (Firstborn) and Blagovestnik (Evangelist). A challenge remains to raise funds to build and install the third bell, which is to be named Tsar and weigh 64 tons. They are tuned to ring (Tsar) G, (Evangelist) B and (Firstborn) D. The complex tuned to G-minor.

THE LARGEST CACHES OF NEW TESTAMENT manuscripts discovered in a long time were recently photographed in the National Archive in Tirana, Albania. Of 47 manuscripts, only two had previously been photographed. Three of the manuscripts completely lacked John 7:53-8:11, another had the story at the end of the Gospel. Western scholars believe that many more significant manuscripts may be found in Eastern Europe or the Middle East.

(Continued from front page)
CHURCH SCHOOL

of the growth of mental-health difficulties the children are facing. Actually, the social change required is nothing new; it is a return to more traditional values that our country was founded on and our grandparents held, such as God, prayer and church.

In most parishes church schools start their sessions this month. A child will not get much value from it if they come late and have sporadic attendance. Children soon learn that this school and what they are taught is secondary to sports, visiting, watching something on TV – whatever.

Our grandparents understood the need for religious education. The children were made to go – no matter what. A historical note — people who had children in church school or junior choirs were obligated to pay a bit extra in assessments (which were called dues) years ago.

(Continued from front page)
NEW YEAR

book, Isaiah, in which He proclaims that He has been anointed to preach the Gospel and to proclaim the acceptable year of the Lord.

(Continued from front page)
WHY MAKE THE SIGN OF THE CROSS

the heavens to the earth, and from the Jews (right) He passed to the Gentiles (left)."

In Roman Catholic practice, the believer hopes to be not on Christ's left – with the goats, as in Jesus' parable – at the day of judgement, but on Christ's right.

Whatever symbolism is given for the various motions of making the sign of the cross, we ought to recognize it as one manifestation of how physical – how embodied – worship really is. The worshipper is never passive at a worship if he observes the making of the sign of the cross and the metanias at the proper time.

Today, we make the sign of the Cross continually. Upon awakening, on going to sleep, before meals, when we are troubled or fear something, etc. Parents make the sign over their children when they are leaving with the words: "May God protect you." Many people have the custom of blessing themselves and their pillow upon going to bed and say: "I'm going to sleep, Lord, I know that you will watch over me."

PRESS FUND

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Margaret Petty, Anne Dorozynski, Don Holobinko, Ethel Watlock, Nicholas and Dspina Koutavas, Irene Allen, Anonymous (2), Gloria Ewsuk, Martha Enright, Martha Enright, Dee Baumgarten, John Jubinsky, Mary Ellen Papp, Lubov Dechio, Stella Prihodka, Beverly Karol, Elizabeth Grunwald, Anna Tanchak, Olga Moscowitch, Elfiye Post, Elizabeth Litarowich, Mary Kraynock, Dr. Dimitrios Pappas, Mary Lizak, Olga Dzembo

*Marie Derkasch in honor of her two granddaughters Courtney and Alexa who are heading off to college and for the health of Matushka Nina

*Helen Allen in memory of Millie and Tom Allen

*The family of Harry G. Tapyrik, Sr. in his memory

*Helen Lesko in memory of Fr. Basil and for health of Matushka Nina

*Nicholas Teno in memory of John Lorchak and for health of Nicholas Teno

*In memory of Father Basil and Matushka Mary Ann Bohush and Matushka Olga Chanda and for health of Joanne

LIGHTER MOMENT

Two foreigners took a job in a summer hotel. They were given a room to use during their stay. To their surprise, they were attacked by mosquitoes, an insect which was new to them. That night, as they turned off the light and went to bed, two fireflies flitted in through an open window.

"It's no use," one groaned to the other, "they've come back with lanterns looking for us."



– MACARIOS ON THE TRANSFIGURATION –

Peter was deeply moved by the beauty of the transfigured Jesus on Mt. Tabor. Because of this, he did not want to leave. Enthusiastically and ecstatically, he said to the Lord, "Lord, it is good that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah" (Matt. 17:4). Interpreting this passage in his commentary, Macarios of Philadelphia wrote:

> *What is more beautiful than to be with Christ? What is more desirable than his divine glory? Nothing is sweeter than that light which illumines the entire order of men and angels. Nothing is more beloved than that life (of God) in which we all live and move and have our being. There is nothing sweeter than the ever-living beauty, nothing more pleasant than the unceasing gladness. There is nothing more desirable than eternal joy and blessedness, about which no word can suffice to explain or thought to comprehend its sublimity and infinity. For how indeed can one speak about what is essentially an inexpressible beauty? ... Peter was made worthy to look upon this most glorious end, he did not want even for an instant to be separated from it. For he had tasted the delight of the future age and had immediately removed from his soul everything for the sake of that delight and joy which had entered into his being with that vision of the divine light of the transfigured Christ.*

SOLZHENITSYN DIES

Aleksandr Isayevich Solzhenitsyn died on August 3 in Moscow, Russia. He was 89 years old, having been born in Kislovodsk on December 11, 1918. He was a novelist, dramatist and historian. Through his writings, he made the world aware of the gulag, the Soviet labor camp system. For these efforts, he was awarded both the Nobel prize in Literature in 1977 and exiled from the Soviet Union in 1974. He lived in the U.S. in Cavendish, Vermont for 18 years, settling there in 1976. He returned to Russia in 1994.

Charles Colson wrote an article on Solzhenitsyn entitled "Jeremiah at Harvard." This was in reference to the Commencement address he gave at Harvard thirty years ago. It was a hard-hitting address and will go down in history as one of the few graduation addresses which will be remembered. He spoke of the moral corruption of the West and described the Western worldview as "rationalistic humanism," and decried the loss of "our concept of a Supreme Complete Entity which used to restrain our passions and our irresponsibility." Man has become "the master of this world...who bears no evil within himself so all the defects of life are attributed to wrong social systems."

The condition he diagnosed was identical to that of the ancient Israelites. God spoke through Jeremiah with biting sarcasm, warning them where this kind of freedom leads. Was Solzhenitsyn the Jeremiah at Harvard?

World leaders paid tribute to A. Solzhenitsyn while he lay in state in Moscow. He was buried at Moscow's historic Donskoi Monastery.

VENERATION OF THE HOLY CROSS

The Feast of the Exaltation of the Holy Cross is celebrated on September 14. Veneration of the Holy Cross became public with the discovery of the true Cross of Christ about the year 326. It was discovered during excavation operations under Archbishop Macarius of Jerusalem (314-335). Tradition credits St. Helena with the discovery of the true cross of Christ.

St. Helena sent a large portion of the Holy Wood to her son, Emperor Constantine the Great, in Constantinople. Another portion was sent to Rome which was later deposited in the Basilica of the Holy Cross of Jerusalem.

The first public veneration of the Holy Cross took place in Jerusalem on September 14, 335. The pious pilgrim Egeria, who visited the Holy Places in 380 A.D., wrote in her Diary of a Pilgrimage: "The dedication of these churches (*Martyrion* on Calvary and the *Anastasis* over the Holy Sepulchre) is observed with great solemnities, since the Cross of the Lord was also found on that day."

The annual observance of the Dedication of the Basilicas together with the exposition and veneration of the Holy Cross attracted a great multitude of pilgrims. To enable the many pilgrims to view and venerate the Holy Cross, the Bishop elevated the relics of the Cross. This was the beginning of the feast of the Exaltation of the Holy Cross.

The feast was introduced into Constantinople from Jerusalem and from there to Rome by St. Gregory the Great. It was thus at the end of the 6th century that the feast became "universal," being celebrated in the East and West. "We Bow to Your Cross, O Lord, and we praise Your holy resurrection."

DID YOU KNOW?

The Bible is a book written down by humans, who express the thoughts of God, not their own. (2 Samuel 23:1,2; 2 Peter 1:20,21). Think about it.

There were some 40 individuals living over a span of 1,600 years. They came from backgrounds as varied as those of shepherds, military men, fishermen, civil servants, physicians, priests, and kings.

Yet they were able to convey a unified message of hope that is both truthful and accurate.

CHANGES REPRESENT LOSS

Many changes in our lives represent loss, whether as small as a cherished memento or as large as a destroyed family home, a thwarted dream of success, or the death of a person we've deeply loved. In every loss we long for a touch of healing and hope.

The book of Lamentations has been called "the funeral of a city." In it Jeremiah mourned the captivity of his people and the destruction of Jerusalem. Yet in the midst of sorrow, there is a celebration of God's faithfulness: "Through the Lord's mercies we are not consumed because His compassions fail not. They are new every morning, great is Your faithfulness. 'The Lord is my portion,' says my soul, 'therefore I hope in Him!'" (Lam 3:22-24).

When our hearts hurt because of loss, we can find hope in our Lord, who never changes.

A NATION TOO BUSY FOR THE SABBATH

"Do not let Sunday be taken from you. ... If your soul has no Sunday, it becomes an orphan."

–Albert Schweitzer

We are a nation of orphans.

* * * * * *

The traditional prayer that is recited before Holy Communion, attributed to St. John Chrysostom, reveals his humility. This was not originally a prayer written for the public; it was a prayer that was written for private devotion that the Church loved and incorporated in the Liturgy. It demonstrates how St. John Chrysostom perceived his own relationship with the Lord: *"I believe O Lord, and confess, that You are truly the Christ, Who came into the world to save sinners, of whom I am the first."*

NEW BEGINNING

Since the Church's New Year begins on September 1st, the Nativity of the Theotokos is the first Great Feast in the annual cycle. Its position at this point is appropriate. The birth of Mary may be seen as marking the inauguration of the scheme of salvation: with her birth we already begin to look forward to the birth of her Son, and thus to the redemption that He accomplished in the flesh.

"The preordained tabernacle
of our reconciliation with God
now begins to be."
(Matins, 1st Canon)

"Today grace begins
to bear its first fruits."
(Vespers, sticheron)

A fundamental truth is plainly expressed in the liturgical prayers. Mary's link with her Son, her place within the saving and redemptive mission of Christ, never for one moment is forgotten. Mary is honored by the Church, not primarily for herself, but as Mother of the Lord – because it was within her womb that the hypostatic union between God and man was brought to pass in Christ.

The many titles given to the Theotokos in the services for the feast day: "Temple and Throne of God," "Bridge of Life," "Mystical Paradise," "Living Pavilion of the Glory of God" – all alike serve to illustrate this vital truth. Mary is always venerated because of the Child that she bore: Mother and Son are not to be separated, but Mary is to be understood in the light of Christ.

From the *Festal Menaion,* by
Metropolitan Kallistos Ware

PRAYER FOR THE BEGINNING OF CHURCH SCHOOL

O Lord our God and Creator, Who hast honored us men with Thine Image; Who hast taught Thine elect, so that those who take heed to Thy teachings are astonished; Who revealest wisdom to infants; who hast instructed Solomon and all them that have sought Thy wisdom: Do Thou open the hearts, minds and lips of these Thy servants, that they may receive the power of Thy law, and, with success, come to know the useful teachings which shall be taught them, to the glory of Thy most-holy Name, to the profit and building up of Thy Holy Church, and that they may understand Thy good and perfect will. Deliver them from every snare of the Enemy; preserve them in Orthodoxy and the Faith, and in all godliness and purity all the days of their life, that they may advance in understanding, and in the fulfilling of Thy commandments, that, being thus prepared, they may glorify Thy most-holy Name, and become heirs of Thy Kingdom. For Thou art God, mighty in mercy, and gracious in strength; and unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, always, now and ever, and unto the ages of ages. Amen.

From A Molieben for the Beginning of the Instruction of Children.

FOUR LITURGIES

There are four different liturgies in the Orthodox Church:

1) The Liturgy of St. John Chrysostom which is the most common liturgy celebrated on Sundays and weekdays.

2) The Liturgy of St. Basil the Great which is celebrated only ten times a year, mainly during the Sundays of Lent. St. Basil's liturgy is very much like that of St. John Chrysostom with the exception of the prayers offered privately by the priest. These are much longer.

3) The Liturgy of St. James, the Brother of the Lord, which is celebrated only once a year on the Feast Day of St. James, October 23, and only in certain places such as Jerusalem.

4) The Liturgy of the Pre-Sanctified Gifts which is used only on Wednesdays and Fridays of Lent and on the first three days of Holy Week. It is called *pre-sanctified* because no consecration takes place. The communion elements distributed are reserved from the Eucharist of the previous Sunday. Thus, the *Pre-Sanctified* is not a eucharistic liturgy but rather an evening Vesper Service that includes the distribution of pre-consecrated elements of Holy Communion. Its purpose is to offer us more frequent opportunity during Lent to receive Holy Communion. It is used during Lent because the normal liturgy is an extremely joyful expression of the Resurrection and is considered to be inappropriate to the deeply penitential season of Lent.

DAYS OF THE WEEK

Did you know that, through the commemoration of the Church, we actually remember various events or people every single day of the week, every week of the year? On Mondays, we remember the angels and archangels, asking them to "encircle us with the shelter of the wings of (their) immaterial glory, and guard us" and "deliver us from dangers." What a powerful way to begin every week – asking the angels to watch over us!

Here are other commemorations we make every week:

Tuesday – St. John the Baptist

Wednesday – The Holy Cross and Passion of our Lord Jesus Christ

Thursday – The Apostles and St. Nicholas

Friday – The Holy Cross and Passion of our Lord Jesus Christ

Saturday – The Theotokos, all saints, and the departed faithful

Daily remembrance of these people and events helps us to maintain our focus on Christ throughout the week. Also, when we pray the special prayers and hymns for these days, we know that the angels, the saints, and the Theotokos are interceding for us.

For the daily hymns and commemorations, see this website: http://www.myriobiblos.gr/texts/english/prayerbook/main.htm

SOBORNOST

The Ecclesiology Behind Reception

According to Trinitarian ecclesiology, which views the Church as a council in the image of the Trinity, the persons in the Church and the local churches within the "Church Universal" participate in the decisions made in a conciliar manner. The reception of the decisions of the councils is based on knowledge and consensus, expressed not only after the pronouncements are made by the bishops, but also before and during the deliberations of an open council, which every council is supposed to be.

It is important to note here that according to Trinitarian ecclesiology, (ecumenical, autocephalous, national or provincial) councils are and should continue to be councils of bishops. The conciliarity of the church is a "hierarchial conciliarity," to use the expression of Fr. Alexander Schmemann. The Church is conciliary because it is hierarchical, and vice versa. According to Metropolitan Maximos (Aghiorgoussis),

> Emphatically, though, hierarchy does not mean monarchy. Rather, hierarchy means order among persons who fully share in everything which they possess. The Holy Trinity is this kind of hierarchy. In fact, we may extend our imagery and refer to the Holy Trinity as a "Hierarchical Council." Consequently, the Church as an image of the Trinity is likewise a hierarchical council. The Church is a oneness of many, a unity of persons united together in hierarchy. Bishops are at the head of this hierarchy, personifying their local churches with which they are in communion. Thus, agreement among these bishops in councils shows the agreement between their respective churches.

The Moscow Sobor (1917-1918) introduced a new principle, which is foreign to Orthodox ecclesiology. This is the principle of "representation," a juridical principle alien to the nature of the Church and certainly to the ancient Church. As a reaction to the "synodal period" of 18th and 19th century Russia, an abundant theological literature developed after 1905 which defended lay participation in the great-council-to-come of the Russian Church. Thus, when the council was convened under the tragic circumstances of the Bolshevik revolution, the council does accept lay participation, giving lay people vote as members. After this synod, however, the Church of Russia does return to the canonical norm of having councils of bishops only. (See Schmemann, "Towards a Theology of Councils.")

It is on the diocesan level that the bishop, priests and laymen meet together to discuss the matters of the Church and to share the views of the whole people of God. The bishop, then, as hierarch of the diocese reflects that consensus of the local church when the council of bishops meets. He "represents" them in those deliberations. They, in turn, "receive" the council's decisions and ultimately determine their acceptance.

Fr. Michael Dahulich, PhD
Dean of St. Tikhon's Seminary

LIGHTER MOMENT

A young boy was caught cursing by his teacher.

"Bobby," she said, "you shouldn't use that kind of language. Where did you hear it?"

"My dad said it," he responded.

"Well, you don't know what it means."

"I do too! It means the car won't start."

* * * * * *

Meddle with dirt and some of it will stick with you.

Undique (from everywhere)

At one time long ago, Mount Athos was populated by tribes of pagan people who had built various temples and statues to their idolatrous gods. Nevertheless, when the Most-Holy Virgin walked ashore, being taken by the magnificent beauty of the mountain, she blessed it and asked her Son for it as an inheritance. Immediately, a Voice was heard, "Let this place be your inheritance and your garden, a paradise and a haven of salvation for those seeking to be saved."

Since that time, the entire mountain has been consecrated as "The Garden of the Most Holy Theotokos" and is under her special protection. "A Garden and 'Gardener': a relationship between those planted there and Our Lady the Theotokos who tends them."

Monk Gabriel of Philotheou

A little ditty said by children on going to the first day of school. "Mamko, mamko, kup me knishku, tentu, pero i tablichku, neigh ya idu do scholi uchitisya tie po uoli: chitati, pesati, i rachovati."

Some people shop around to find the kind of church that meets their spiritual "needs." This needs-centered understanding of the Christian life has fostered a widespread breakdown of denominational and congregational loyalty. Faithfulness to a specific theological or ecclesiastical tradition has been replaced by "church shopping."

The parents of the Mother of God were Joachim and Anna. Joachim was descended from the royal line of David, of the tribe of Judah. Anna was of the priestly tribe of Levi, a daughter of the priest Matthew and Mary, his wife.

When life is seen as the gift of God, praise and thanksgiving are inevitable… A constant attitude of gratitude is life-giving. In the face of such amazing grace and generosity, the only possible response must become that of continuing and ever-deepening praise.

Editor's Notes

In the 19th century, Fedor Dostoevskii wrote in the Brothers Karamazov, "We are not particularly afraid of all these socialists, anarchists, atheists and revolutionaries ... But there are a few peculiar men among them who believe in God and are Christians, but at the same time are socialists. These are the people we are most afraid of. They are terrible people! The socialist who is a Christian is more to be feared than the socialist who is an atheist."



Just about a hundred years ago, the Church in Russia was in turmoil, surprising enough the solutions given for the differences and often taken were the same that are now being proposed at many of the Town Meetings being held prior to the Council in November. It is said that those who don't know history will repeat it. Perhaps, it would be a good idea to study this period and spare us the same consequences.

The Church Year starts on September 1. It seems that our church lives awaken from the summer lethargy and our lives once again turn toward church services and "projects." Sorry to say, that many parishes report that spending a great amount of money on air-conditioning their church buildings has not improved church attendance.

I hope that I was misinformed but I was told that retired priests have no vote at Church councils. It is a shame and great loss to the church that these men of the altar are pushed aside when their knowledge and advice could be put to good use.

The three seminaries of the OCA have over 225 students enrolled. I am most familiar with St. Tikhon's Seminary. It has about 125 students preparing for the priesthood. They come from several countries and many states. They are of several ethnic jurisdictions and with varying backgrounds: cradle and converts. What a change from only a few decades ago when most of the students were young, unmarried men from Northeast Pennsylvania who were cradle Orthodox who to some degree understood the Russian language in one of its dialects.

The Century Club (PO Box 139, So. Canaan, PA 18459) members are anticipating meeting friends, enjoying good food, hearing the outstanding seminary choir, worshipping at the monastery church and enjoying the fresh air and the changing leaves in So. Canaan on October 12. Why not join them and take advantage of all the "benies" and make some new friends?

I will be there, so please stop and say "hello."

God be with you,

Matushka Nina

FUNDS

<u>ALASKA</u>: Anonymous, John A. Chura, Ethel Watlock

<u>MISSION</u>: Olga Dzambo

<u>BOTH ALASKA AND MISSION</u>: Margaret Petty, Nicholas and Despina Koutavas, Nicholas Teno in memory of John Lorchak and for health of Nicholas Teno, Robert Magruder, Beverly Karol, Ann Worobey, Anna Tanchak, Anonymous, family in memory of Harry G. Tapyrik, Sr.

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* * * * * *

Own only what you can always carry with you: know languages, know countries, know people. Let your memory be your travel bag.

Alexandr Solzhenitsyn



Years ago when baba made homemade bread very week, she saved out a bit of dough to make a special treat for her family. This she called Banick. She used shredded cheddar cheese because that was all that was available at the grocery in her day. You can use bits of any appropriate cheese you may have in the frig. I use some of my fresh dill instead of the Italian herbs. After all, this is a hand-me-down recipe from baba to baba and she used whatever she had available and changed ingredients to suit her mood. The recipe so kindly shared by Pani Martha Zeleniak of Old Forge, PA can be made with frozen bread dough instead of the crescent rolls.

BANICK

2 pkgs. crescent rolls
2 eggs
3 cups grated cheddar cheese
1 Tbls dried onion
2 Tbls oil
1 Tbls dried Italian dressing

Mix all the ingredients except the rolls. Open the crescent roll and place on a jelly roll pan– pinching the edges where perforated. Pat to fit pan. Carefully place cheese mixture on the dough. Sprinkle parsley on top. Bake in 350° oven for 25 minutes or until cheese is brown. Check, as ovens vary.

* * * * * *

Beautiful are the skies, the sun, the moon and the stars, and all things made by God, but man is the most beautiful of all; for he bears within himself a beauty created in the image of God!

St. Tikhon

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THE NATIVITY OF THE MOTHER OF GOD

There is no record of the Birth of the Mother of God in the Bible; however, the Gospel according to James, which is not included in the canon of the New Testament, as we know it, provided textual evidence to the story surrounding the conception and Birth of Mary.

According to this account, Joachim and Anne were old and infertile and they prayed to God tearfully for a child. It was believed that that barreness was a sign of God's disfavor. God answered their prayers and promised them a child who will bring His salvation into the world.

It is quite symbolic that the Church Year begins with the Nativity of the Mother of God. This can be symbolic for our lives also. We begin with our birth into this visible world and move steadily towards our birth into the invisible world.

This day is celebrated on September 8/21. If you cannot get to church for the services, you can read the lessons at home: Phil 2:5-11; Luke 10:38-42; 11:27-28; Proverbs 9:1-11.

* * * * * *

You can think as much as you like but you will invent nothing better than bread and salt.

Russian Proverb

Home Bible Reading Schedule

SEPTEMBER 2008

1. 1 Cor 5:10-15 Simeon
2. 2 Cor 5:15-21 Mammas
3. 2 Cor 6:11-16 Anthimos
4. 2 Cor 7:1-10 Babylas
5. 2 Cor 7:10-16 Urban
6. 1 Cor 1:26-2:5 Calodoty
7. **1 Cor 15:1-11 Sozon**
8. 2 Cor 5:7-15 Sophronios
9. 2 Cor 8:16-9:5 Severiany
10. 2 Cor 9:12-10:7 Menodora
11. 2 Cor 10:7-18 Theodora
12. 2 Cor 11:5-21 Autonomus
13. 1 Cor 2:6-9 Cornelius
14. **1 Cor 16:13-24 Placilla**
15. 2 Cor 12:10-19 Nikitas
16. 2 Cor 12:20-13:2 Melitina
17. 2 Cor 13:3-13 Sophia
18. Gal 1:1-10,20-2:5 Eumenuis
19. Gal 2:6-10 Dorymedon
20. 1 Cor 4:1-5 Eustathios
21. **2 Cor 1:21-2:4 Quadratus**
22. Gal 2:11-16 Phocas
23. Gal 2:21-3:7 Xanthippe
24. Gal 3:15-22 Thekla
25. Gal 3:23-4:5 Paphnoutios
26. Gal 4:8-21 John
27. 1 Cor 4:17-5:5 Kallistratos
28. **2 Cor 4:6-15 Chariton**
29. Gal 4:28-5:10 Petrony
30. Gal 5:11-21 Gregory

BIBLE STUDY

We seldom hear anyone tell us about the fear of God. Instead, we are told that God is permissive and accepts almost anyone, regardless of the kind of life he lives. That God forgives all. But that is not what the church and Bible teach. We read in Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

In fact, the Bible encourages us to fear God. "Fear God, and give glory to Him." Rev. 14:7. That truth raises questions. Why does a loving God want us to fear Him? What kind of fear does God require? How can fearing God benefit us?

As Creator and Sovereign Ruler of the universe, God deserves to be feared. "Honor all men. Love the brotherhood. FEAR GOD." 1 Peter 2:17. However, such fear is not servile terror of a cruel god. It is reverential awe because of who God is. It is also the fear of displeasing Him. Godly fear is noble and uplifting not depressing or terrifying. Because they have a good relationship with God, all who fear Him will lack nothing of lasting value.

The last reading for this month Galatians 5:11-21 gives us a list of sins which are against the will of God. And we read in verse 21 the summation: "...as I have told you in time past, that they which do such things shall not inherit the kingdom of God." That is what we should truly fear.

LIGHTER MOMENT

A student wrote the following on a test. If you were the teacher, how would you correct it? "The Egyptians were all drowned in the dessert. Afterwards, Moses went up to Mount Cyanide to get the Ten Commandments."